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## GENDER CHARACTERISTICS OF UZBEK KIPCHAK DIALECTS

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### ABSTRACT

*This article focuses on the concept of gender, gender studies conducted in various scientific paradigms in linguistics, their goals and objectives. Also, the gender specificity of lexical units, in particular, the Kipchak dialect, which is one of the dialects, based on the Uzbek literary language, the causes and factors of the specificity of male and female speech, the meaning of expressions are analyzed on the example of dialectal expressions.*

**KEYWORDS:** *Linguistics, Gender, Language, Speech, Dialect, Phrase, Pragmatic Situation, Communication Culture, Speech Adaptation.*

### INTRODUCTION

The concept of gender refers to the psychological, social and cultural characteristics of men and women. In the course of the long evolution of mankind, these two opposite sexes have had their own commonalities and differences. As a result, a system of features that distinguishes and generalizes women and men has been formed. Gender refers to the identity of men and women and differences in behavior.

The concept of "gender" was introduced into science to distinguish between the concepts of biological sex, that is, the "sex" that divides people into men and women. Subsequent research suggests that there are more similarities than differences between the sexes in biological terms. Accordingly, biological gender does not serve as a key factor in determining the role of women and men in society [1, 185]. The difference between a man and a woman Since the emergence of humanity, this difference is first seen in the work they do. The men were busy hunting, looking for food for a living, and the women were setting fire to it so that the fire would not go out in the house. Later, with the development of human society, women and men began to differ in their behavior, dress, demeanor, and speech.

Currently, gender research in linguistics is being conducted in various scientific paradigms. Society culture, socio-cultural relations determine the status of men and women in society. The content of these concepts of “man” and “woman” in different languages is not the same, and the concepts of “man” and “woman” of different languages are directly related to the above factors.

### **THE MAIN FINDINGS AND RESULTS**

Gender analysis of language tools is one of the issues that has been and is being done in linguistics in recent years. A number of studies have been done in European linguistics to show the different cases of expressions that occur in the speech of men and women. In particular, sufficient work has been done in Russian linguistics in this regard, and all means of Russian and women's speech have been analyzed. Each nation uses language tools differently in the process of communication due to its mental nature. The means of language used in Uzbek speech are different from the means of language of other peoples, which also reflects the Uzbek culture, way of thinking and thinking. The reflection of the knowledge, culture and views of its users in language units is a key factor in the formation of women's and men's speech in a unique way.

Men and women differ not only biologically and physiologically, but also in terms of communication behavior. The degree of differences between men and women is directly related to the division of labor and gender differences between the sexes. Differences in the communication behavior of Uzbek men and women are observed to some extent at almost all levels of the language system and at many stages of the communication process [2, 31].

Phrases of the Uzbek language and its dialects also have a gender character. This is because the Uzbek language also differs in that it is often used in women's speech or in men's speech. For example, many of these expressions are applied to men and women in speech processes and are distinguished by their expressive and figurative expression of their characteristics.

Millions of years of historical, cultural and bioanthropological development, especially differentiation, division of labor, have shaped the way of life in women and men, thinking, career choice skills, communication methods, the study of these ideas, the essence of which is the main task of gender philosophy . Hence, the study of gender relations is primarily the task of philosophy. But today, fields of science such as “gender sociology”, “gender psychology”, and “gender pedagogy” are emerging. That is why today in the scientific literature, research and debate, the term “gender” is associated with “gender relations”, “gender characteristics”, “gender equality”, “gender culture”, “gender development”, “gender sociology”, terms like “gender psychology” are widely used. In the words of V. Alimasov, the next twenty years can be called the "period of gender research" [3, 5].

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In fact, gender (gender) is the difference between a man and a woman according to their anatomical gender. These two sexes (male and female), which have belonged to the same species for thousands of years, differ from each other in their characteristics. Linguistically, too, these two sexes differ from each other. In particular, the use of linguistic and non-linguistic units in relation to them, their use of linguistic and non-linguistic units, there are significant differences between the representatives of these two sexes. Many linguistic and non-linguistic units have a gender identity as they belong to one or another gender. For example, the expressions used by men and women are radically different. There are expressions in Uzbek that, are used only in men's speech. Many phrases, such as “rub your nose on the ground *“take out your dab”*, *“crush your chin”*, *“take out your abjag”* and *“hit the star,”* are also used in men's speech, especially for men. Women's speech, on the other hand, is characterized by words and phrases such as *“aylanay”*, *“orgulay”*, *“qaqindik”*, *“girgittonbolay”*, which are lexical means of expressing the subtleties of positive meaning in different speech situations. Also, according to the nature of its use by women and men, the terms used in relation to women and men also differ in terms of gender attitudes.

Some expressions are applied only to men, in which the gender meaning may prevail over other meanings. For example: *Would this bull talk?!* We know that the phrase blindness in this example applies only to men. But there are also expressions in our language that their use does not differ by gender, that is, they can be used equally for men and women.

Based on the fact that phrases are stabilized in a way that is specific to the speech activity and the pragmatic situation, they can be divided into the following groups according to their gender:

1. Phrases that can be applied to both sexes according to the communicative purpose and speech conditions: *“Cow kidney eats”*, *“Fear the old goat”*, *“It's like sniffing”*, *“Blind”* and others.
2. Phrases used only for men: *“Skinny kid”*, *“Riding a horse”*, *“Your father's bone”*, *“Going dog”*, *“Dog coming”* and others.
3. Phrases used only for women: *“Betibezraygan”*, *“Romolchiyi”*, *“Oqoragan”*, *“Bet achar”*, *“Shobozqogir”*, *“Tilingdantopgir”*, *“Kara basqir”*, *“Dudoringkurugur”* and others.

The expressions involved in the speech of the Kipchak dialect are, in turn, divided into expressions specific to women's speech, expressions specific to men's speech, and expressions specific to the speech of both speakers.

In the Kipchak dialect, we come across the phrase “Walk as long as you can” in a women’s speech. The phrase is actually related to the concept of the weaving industry, which includes the content of focusing on quality, effective work, performing productive activities, not just finishing quickly, poor quality name when weaving carpets, socks or anything else.

The phrase “pick up your hands and feet” is also actively used in the speech of these dialect women. This phrase is applied to a pregnant woman after she has given birth to a healthy child. In keeping with the high intellect and culture of the speakers, it serves to provide a gentle, soft expression of the process.

The phrase “faceless” is also common in women’s speech. The term is used in women’s speech to refer to women who are rude, who don’t know the culture of treatment, and who hurt others quickly.

“Carrying in the hands” - is used in the sense of respect, esteem. “Not to cut” is used in the sense of not giving good things and blessings to others. “Ayroniochimas” is applied to carefree, carefree women. “Pressed” means to be tired, to be touched. “White wrap” - applies to women in mourning. “Burning one's feet” is used in the sense of lucky, virtuous, and blessed.

There are many expressions in the speech of Kipchak dialect men that have their own peculiarities:

The phrase “cleared the throat” is common in men’s speech, and we can observe that it is used in different meanings depending on the situation, whether the person is objecting to the interlocutor, his or her comments.

The phrase “Skinny boy” is also widely used in men's speech. This phrase is applied to men who ask about the situation when the case comes down and lead them to a stranger at another time.

The phrase “your father’s bone” is used in men’s speech to refer to boys who have done something wrong or made a mistake. At the same time, there is a positive feature in this phrase, which is that the child is disciplined.

In addition to these phrases, the phrase "He rides a horse" is also common in the speech of men of this dialect. This phrase has done evil, i.e. it is understood that when a person sees that his work has come to fruition, he becomes jealous and interferes with his work.

Phrases that occur in the speech of both speech representatives: “Inakbuyrakjigan” is common in the speech of dialect representatives. An “*inak*” is a synonym for a cow, meaning it eats a cow’s kidney. This is said in the Kipchaks to those who are merciless, stony-hearted. Just as the main occupations of each region are reflected in their own language, the profession of the Kipchaks will be demonstrated in their own language.

The phrase “fear the old goat” is also common, and the word goat in it is a portable word used in the human sense. Keep yourself one step lower in front of older people, they are used in the sense that they are more experienced than you. From this phrase it is clear that the basis of Kipchak training is cattle breeding.

In Kipchak, the phrase “*Qariechkidanqo’rq – be afraid of al goat*” serves to ensure the originality of the speech of the dialect representatives. The word is used in the sense of getting rid of any worries, problems, and acts as an active user unit in the lives of dialect representatives.

From this it is clear that the unique lifestyle and culture of the population living in each region is also reflected in the words.

The phrase “*Bovurbasdi*” is also actively used, it is understood that a person loves the things and deposits of others. From this it is clear that the peculiar psyche and cultural views of the dialect representatives live in the form of phrases.

The phrase “*Burnipupraygan*” is applied to people who are conceited, arrogant. This phrase is used not only in its original meaning, but also in the sense of a nickname for this person. The phrase nose is used with a different spirit than the adult, which also indicates the cultural characters in the dialect.

The meaning of the phrase “*kurasikurmagan*” corresponds to the meaning of the phrase “he who does not see is cursed” and is related to the character aspects of a person. That is, the inability to control the passion, to be greedy in everything, applies to those who act uncivilized.

“*Uzunquloq – long ear*” refers to people who hear a message, a sentence first, and like to convey it to others first. As a result, others turn to the same category of people to find out a message.

The phrase “*Juliboldi*” is used in the sense of happiness, thankful, meaning that a person is grateful to someone who has done something. This phrase also shows the uniqueness of the speech of the dialect representatives.

This means that phrases in the Uzbek language, as well as in the Kipchak dialect, increase the effectiveness and attractiveness of speech, as well as gender.

## CONCLUSION

The above shows that the expressions of gender in the Uzbek language, as well as in the Kipchak dialect, are not the same for all, some are applied to both sexes by speech requirement, and some are applied only to men or only to women. The social adaptation of expressions in the dialect lexicon, in particular, gender adaptation, is considered to be inextricably linked with non-linguistic factors such as the culture, lifestyle, and profession of the speakers.

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